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AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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AMERICAN SOCIALIST.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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WILL COMMUNISM PREVAIL?

The question is often asked by those who have but little faith in the principles of Communism, "Do you expect that the world will ever become Communists?" Our ready answer is, "Yes, we have no doubt of it." The world is keen-eyed to discover its own interests, and we believe that the advantages of Communism over isolation —of brotherhood over selfishness—will become so manifest that the most stupid cannot fail to see it.

All men are in pursuit of happiness though they take widely different ways to attain it, and when they find it is not attained by each one seeking his own they will naturally turn their attention to that state of society in which each works for all. If they find there a better condition of things—one which secures to men what their natures crave, as we most assuredly believe they will—one in which there are fewer of life's cares and burdens, with more of its enjoyments—then their own *self-love*, if nothing else, will make them Communists.

When a new invention is offered to the public, if it is really an *improvement*, and the inventor only has patience to wait for the "sober second thought" of the public, he will certainly be rewarded. To know whether a new invention will meet with success or not, the only question which need be asked is, "*Is it an improvement?*" By this we mean, Will it better secure the interests which men seek?

The same is true of Communism. It will stand or fall on its own merits, and will succeed only as it is proved to be better than the existing state of society. In the money market, though railroad and other stocks may for a time maintain a fictitious value, ultimately every thing will, like water, find its level. So of the different forms of society, Communism with the rest. We are perfectly willing to risk it in the market with other stocks, and let its value be determined by its dividends.

J. R. M.

THE SCOTCH COMMUNITY AT ORBISTON.

II.

"The history of Orbiston is just that of all the projects that grew out of Owen's teachings; New Lanark always excepted. We have hopes and fears, small successes and great difficulties, confessed disappointment and ultimate failure. The building was begun in March, 1825; and in January, 1826, some portions having been finished by the hundred workmen employed, a few weavers from Hamilton were enrolled as members on their spontaneous application. Combe had intended to advertise for tenants, but he found reason for believing that without doing that he would have far more applicants than could be admitted. In June, 1826, a visitor stated that about twenty rooms were finished in a neat, comfortable, useful style; that the external appearance of the great building would be respectable, but plain and altogether devoid of ornament (much like a union workhouse I suppose); and that the boasted Calder, though a mere mill-stream, had banks of a romantic character. At this time the few inmates were mostly laborious, cool, calculating Scotchmen; fit for a rough and ready life; and suitable companions for men who would work hard at a trade, or in the field, and for none others. The informant thought that coöperation, even in this incipient condition, was producing a cheapness of living, since a man's food need not cost more than a shilling a day; but a Scotch laborer, who under ordinary arrangements had to maintain a family on a shilling a day, would not boast of the frugality of spending all his wages on his own food. At this time a debtor and creditor account was kept with each member; his labor being reckoned as worth 12*s.* to 30*s.* a week, according to its value in the world he had left; against which was charged the cost of every article he consumed.

"Between June and September, 1826, much progress was made in completing the buildings, and the number of members had risen to nearly three hundred. To simplify the management, these had been divided into 'squads' of ten to twenty families; one squad being engaged in erecting a foundry and workshops for machinery; another being intended for the garden, a third for the farm, and a fourth for the dairy. To stimulate industry and frugality, every person's savings were to be doubled by the managers before any profit should be claimed by the society. These modifications of Owen's practice appear to me to show the good sense of the managers; but the consistent coöperators grumbled at the abandonment of Communism, and complained of what they regarded as the slowness of progress. The *Orbiston Register*, however, asserted that the prospects were most satisfactory; that the appearance of the growing crops of wheat, turnips, and carrots, proved the excellence of the soil; that for gardening purposes the ground was as good as that let around Edinburgh at 12*l.* to 14*l.* an acre; while the persons employed in the different trades would furnish a market close at hand; and that by the industry and skill of the different squads, such comforts as gas-lighting would soon be within reach of the Community.

"All the hopes were founded on the system of Socialism, not on that of Communism; that is, on the adoption of the greatest possible amount of coöperation short of Community of property. But the reasonable proceedings in this respect of Combe and his supporters were jealously watched and constantly girded at by the pure Communists, who forever harped on the theme of the Societies forming on the strictest principles, at Exeter and Cork. The members at Orbiston were disturbed and discontented; and at length on the 25th September, 1826, resolved, after an animated discussion, to disregard Combe's advice and thwart his policy, by establishing a real Community of property. From this day the project was doomed. The industrious, the strong, and the skillful, would not remain at Orbiston to receive the same maintenance with idle and incapable persons; and a Community made up of the rags and shreds of the world would not long hold together. Mr. Combe was absent from the meeting at which this resolution was adopted, being detained in Edinburgh by severe illness: another ground for alarm, since the loss of such a man's exertions would be a perilous drawback.

"In the spring of 1827 the Community put on a fair face before the world. Some difficulties were acknowleged. Many of the members had proved to be idlers who had come in hopes of living at the expense of the industrious, but these sluggards had been dismissed. Those who were really acquainted with the principles adopted, and who were friendly to them, still hoped that all would go well. It was believed that the produce of the labor of the Community far exceeded its expenditure; but the estimate was made from conjecture, and not from data furnished by actual accounts. The building was almost completed, and there was an appearance of regularity in the arrangements. Various occupations were carried on; twine-spinning, net-making, cotton and silk weaving, tailoring, shoemaking, iron casting, and of course field work. The *Orbiston Register* was still published, and the mildness and good sense of many of its articles were eulogized.

"Another account of about the same date was written by a person behind the scenes, and therefore gives more particulars. Great improvements are alleged to have taken place; particularly in the habits and demeanor of the members. One of the greatest trials to the Englishmen at Orbiston was 'the general filth which pervades Scotland,' and which in a barracklike building, with scores of rooms in close proximity, became a nuisance which was not to be evaded by any amount of individual care. It was useless to keep your own room sweet, if stenches poured in on you from every side. Precept and example, however, had very much mitigated this evil.

"The farming operations were going on successfully. There were about forty acres of wheat, which looked promising; and for the sewing of the spring corn most of the members had turned into the fields, where they would remain till all was finished; after which they would revert to their indoor employments until harvest

time. It was stated that the mode of living and working in common had produced admirable effects on the morals and manners of the members; that the superiority of their condition was felt and acknowledged; that some who had left had begged to be reädmitted, but in vain; that the women found their husbands happier and more free from care than they had formerly been; and that drunkenness had much diminished."

(*To be Continued*).

THE QUEENWOOD COMMUNITY.

From the Dietetic Reformer, England.

About thirty-five years ago there was an establishment known by the name of the Queenwood Community, in Hampshire (conducted on joint-stock principles before limited liability became law, hence its ultimate failure). Here the vegetarian practice was adopted to a great extent in a family of about sixty adults, and the schools were strictly vegetarian. The establishment is now carried on as a college—partly agricultural. The occupations of the residents were principally those of agriculture and gardening, and thus was supplied nearly all that they required in the way of food. There were among the members of the Community a shoemaker, tailor, carpenter, a blacksmith, and a plumber. The children of the schools, when old enough, were taught these various trades, and they were fonder of learning them than of play, and at a very early age they were able to make their own clothing. In the institution were also several boarders—ladies and gentlemen—and their families, and who occupied themselves as they felt inclined. They passed a very happy time, in the day-time on the farm or in the beautiful gardens; while in the evening there were social parties for various pursuits, lectures, singing, music, dancing, etc. This was the happiest time of my life; and it was a great misfortune when, from external complications, arising from unlimited liability of the stockholders, the enterprise came to grief. Here was a building on the coöperative plan, built on a farm capable of accommodating about 200 men, women, and children, almost self-supporting, and enjoying a more rational and varied mode of life than the richest amongst us can enjoy—for a very small sum. Boarders (of whom I was one) paid £25 per annum, including washing, mending, etc.; children, including education (Pestolozzian), paid £18 per year; and these charges were found to leave a profit to the Community. As there were no servants, there were no wages to pay. The boys and girls were taught cooking, and waited upon the company. They were the happiest children I ever knew, and enjoyed a total immunity from the usual complaints incidental to childhood. Free from the injurious influence and example of ignorant servants, they acquired habits of industry, economy, obedience, and self-reliance. Such, in brief, were the facts of this remarkable institution. If any reader feeling interested should wish for further information I shall be happy to give it.

A Slatter.

"NEW WORLD" COMMUNISM.

From the Warrington Guardian, England.

We are living in an age of universal excitement. The very air seems charged with rumors, all more or less of a startling nature. Each man inquires of his fellow man with feverish anxiety, When and where will all this turmoil end? Yet how few are prepared with a satisfactory answer, and simply because few discern the signs of the times, few look beneath the surface of events. The masses generally gaze upon modern social phenomena much the same as primitive man gazed upon terrestrial phenomena. The latter beheld with awe and consternation the clouds of smoke, the tongues of fire, and the burning lava that issued from volcanic mountains, but understood not the cause, conceived not the forces hidden away beneath the crust of the earth, which ever and anon manifested their destructive power in awful grandeur. With like feelings we to-day take cognizance of the various manifestations of human passion and human folly. Comparatively few recognize the cause of existing evils, except in a vague and general way, and fewer still aim at solving the curative problem. Yet the cause is not far to seek, nor is the cure difficult to discover, if men set about in right good earnest to find both the one and the other. Two words define the cause, "Ignorance," "Selfishness;" a sentence the cure, "Association for mutual good." The latter can only be brought about by a broad and comprehensive education, followed or rather dovetailed into a reconstruction of the whole social fabric. Association is a law pervading all things. Let that law become the study of mankind for mutual good, and its "redemption draweth nigh." Hitherto that law has been preverted for selfish ends; it must be utilized for unselfish ends, ere harmony and good will prevail.

Just now Socialism and Communism engage the attention of the people in various parts of the world. Some profess to regard such doctrines with profound contempt, some are even scared at such ideas, and would pass repressive laws to put them down. The press, although giving out a rather uncertain sound, happily is not openly hostile to such teachings,—except in isolated instances. Its utterances are too often commonplace, and undue stress is laid upon a miserable Hœdel case, or futile railway strike; whereas the quiet, consistent course pursued by true Socialists never once comes to the light of day. It is only when these doctrines assume an aspect which apparently threatens to disturb existing society that the press as a rule troubles itself at all in the matter; and then only to repeat the old Ephesian cry, "Great is Diana of the Ephesians!" In a leader of the *Guardian* for May 15th I read as follows: "Communism it is now which afflicts America—New-World Communism, with features and tendencies peculiar to itself." The San Francisco laborer requiring three dollars per diem, against the Chinese dollar and a half, is set forth as one of the features, the arming and drilling of certain parties is regarded as another feature, according to another leader in the following week. Let your readers be assured that such "features" are mere excrescences of the principles of the "New-World Communism;" neither does the "Socialistic Labor Party," also mentioned, represent American Communism.

American Communism is not of yesterday. It has been plodding on quietly, persistently, and unobtrusively, for nearly a century. Originated by a few pious Germans during the last century, it has developed until there are nearly thirty Communities, some with a number of branches scattered up and down the States, carrying out in different degrees the spirit and principle of Communism. Most of the societies are still German, some are English and American, one is French. They are owners of thousands of acres of land, and thousands of pounds in cash, besides other property acquired by their industry, frugality, and perseverance. All has been legally acquired; for they utterly repudiate robbery or fraud, whether legal or illegal. During their early career they endured in almost every instance very severe hardships, but success now crowns their efforts. Every member is placed absolutely beyond want, as they have neither rich nor poor, no man calling anything his own only in exceptional articles such as wearing apparel. There is an entire absence of ginshops, pawnshops, workhouses and gaols. They have no use for police, soldiers, or lawyers; not much for parsons or doctors. They may be said to live in peace and plenty, abounding in every good word and work, being devoutly religious and taking Christ as their great Exemplar and Master. Such is "New-World Communism" in deed and in truth. The following is from the pen of a religious Communist resident in one of the Communities:—"Pulsation and respiration are conditions of life; no morbid blood, or bated breath; no finality or infallibility; no pillars of salt preserved and stationary; no ploughman looking back; no pattern saints, who have exhausted the fountain of truth, and tell us God is no longer alive and active. 'Ere a man can be a saint he must first be a man;' a man of integrity, of generous impulses, whose eyes are not dim with the scales of tradition. A man of this character will breathe the breath of life into a Community, and keep it young, a cradle, a school, instead of a grave with a tombstone to mark the place where liberty and progress perished." Such are the noble aspirations of genuine "New-World Communism."

OPTIMIST.

["Optimist" and the *Guardian* speak of Communists which have no sort of communion. No one knows better than "Optimist" that Mr. Harris and his friends and followers and the railway rioters of last year, as well as the men who are arming and drilling now, are as wide apart as the Nadir and the Zenith. It is not only incorrect, but misleading and unfair to speak of totally dissimilar men under a common name.

Eds. *Guardian.*]

[Exactly so; but that is precisely what is done by most journalists: "Communists which have no sort of communion" are bunched together and each class made responsible for all the faults and follies of the other. "Optimist" has done well in compelling the admission from the Editor of the *Guardian* that the two classes of Communists are as "wide apart as the Nadir and the Zenith."—Ed. Am. Soc.]

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XVI.

The essential problem before us is, How shall all the ignorant be taught, the outcast reclaimed, the naked clothed, the hungry fed? The answer is, by an industrial organization which shall render labor four times as effective as in the average at present. Secure to every man something to do at all times and the fair and full reward of his industry, prosecuted under the circumstances most favorable to health, comfort, vigor and energetic application. In such a social arrangement as Association contemplates, the poorest member can have the benefit of the noblest libraries, lectures, picture-galleries, gardens, groves, etc., which now make the luxury and refinement of the rich, while his children will enjoy advantages for thorough, symmetrical education, such as no university can ever furnish. The doctor's visit, which now costs him perhaps a day's work, perhaps many days', will then cost him perhaps an hour's; the exchanges of the annual products of his labor for articles he desires or needs instead, will then cost him a hundredth part of his product, where they now cost him a fourth to one-half; while his apartments may be kept steadily at a proper temperature for less than the cost of kindling-wood at present. Such are the physical or material meliorations of the condition of the toiling millions which Associationists look forward to, expecting to labor, make sacrifices and suffer reproach these many years before any considerable approach to them is effected. When these material advantages *are* realized, we cannot doubt that a vast intellectual and moral advancement will necessarily accompany or accrue from them.—*Horace Greeley.*

We cannot believe that the selfishness, the coldheartedness, the indifference to truth, the insane devotion to wealth, the fierce antagonisms, the painted hypocrisies, the inward weariness, discontent, apathy, which are everywhere characteristic of the present order of society, have any permanent basis in the nature of man; they are the poisonous weeds that a false system of culture has produced. Change the system and you will see the riches of the soil—a golden fruitage will rejoice your eye; but persist in the mode, which the experience of a thousand years has proved defective, and you can anticipate no better results. Men do not gather grapes of thorns, nor figs of thistles. But if you would rear the vine and the fig-tree, so that you may enjoy their products in full luxuriance and beauty, you must not plant them in the hot sand, deprive them of the rain and dew of heaven, expose them to destructive insects, or violent animals; but ascertain the cultivation which is adapted to their nature, and surround them with the influences which God, who made the vine and the fig-tree, made also essential to their perfection.

So with the influences of modern society. They do not give fit nutriment to the noblest forms of character. They do not make man what he is intended to be by the constitution of his nature. They help him not to fulfill the destiny which is assigned to him by the Creator. It is because we are convinced that the Associative Order is the Divine Order, that life in Association is the only true life of the soul, just as harmony with outward nature is essential to the true life of the body, that we are unwilling to give sleep to our eyes or slumber to our eyelids till we witness the commencement of the great and solemn work, which is to emancipate man from the terrible scourges of a false order of society, and reinstate him in the glorious life for which a benignant Providence has adapted his nature.—*Geo. Ripley.*

God, in creating man, endowed him richly with faculties; all these faculties should be developed. The laborer, chained to the machinery which he works, assimilated, in some sort, to the instruments which should have been invented only to facilitate labor, has a right to a better condition. He should share in the prosperity which is at present enjoyed only by the few; he should be put in possession of his moral liberty by means of instruction; he should henceforth occupy in the hierarchy of beings the true place assigned to him by his Creator.

Association, with its immense application of power and its varied occupation, is the grand remedy for the evils that afflict society; association, substituted in the place of individualism and antagonism of every kind; solidarity, coöperation, uniting all men and reconciling all interests; fraternity, which is the reign of God upon earth—such are the great principles to which a suffering Humanity must look for its salvation.

From the New York Tribune.

CO-OPERATIVE STORES.

CHEAP SUPPLIES IN ENGLAND.

A GREAT AND ADMIRABLE WORK—FROM A CHEST OF TEA TO EIGHT THOUSAND SOVEREIGNS A DAY—THE GROWTH OF CO-OPERATION IN THE PURCHASE OF THE NECESSARIES OF LIFE.

[*From an Occasional Correspondent of the Tribune.*]

LONDON, June 10.—The number of people in England, and especially in London and its neighborhood, with fixed incomes from pensions, salaries, annuities, is of course enormous. Rigid economy upon their part is essential. The scrupulous honesty and honor about all matters of business among the better class of English people is a noteworthy trait. The payment of their tradesmen's accounts, often exorbitant, out of narrow incomes, and the ability to keep their heads above water in meeting the other expenses of their social position, become a delicate and difficult task with the people of whom I speak. It must be understood that society here is not a miscellaneous mixture of heterogeneous elements and qualities. Every class has its distinct lines of demarcation both on the upper and lower side, and the majority of persons in it never through life cross these boundary lines; nor are their children apt to do so; certainly none ever go below, if they can help it, and comparatively few have the force to ascend to the higher round of the social ladder.

THE CIVIL-SUPPLY ASSOCIATION.

Each class, moreover, has its distinct social sphere, with position, duties, and scale of expenditure annexed, and domestic economy therefore becomes both a science and an art. The exactions of tradesmen were both an intolerable annoyance and a burden, and after long endurance the happy idea of coöperation for mutual defense and protection occurred to some clever persons engaged in the Civil Service, and a small club was formed. Indeed, it is said that its beginning was both humble and accidental. It originated thus: Only a dozen years ago some clerks in the General Post-Office combined and bought a chest of tea, and they found the saving so great that they pursued their joint-stock operations in the purchase of other articles of daily necessity. Their fellows in the office finding the advantage desired to join the company. It grew. They took a little room, and fitted it up with shelves and rustic counters; a competent and trustworthy man was placed in charge, and articles of daily household consumption were bought at wholesale prices and sold to the members of the company at the small advance which would cover the expenses of the shop. The advantages of the system became more and more patent; the number of those desiring to enter the association rapidly increased, as the knowledge of its advantages widened. Then some of the original members seceded from the "General Post-Office Supply" and started a company on a larger scale, establishing themselves in the Haymarket, under the name of the "Civil-Supply Association." Thus the extempore shop grew into a warehouse; the one man who conducted the business was multiplied by scores, and then by hundreds of shopmen, porters, warehousemen, superintendents of departments, buyers and managers; there were a board of directors, a secretary, and a chairman. One great warehouse expanded into several, within whose spacious limits there were stored goods of every imaginable sort, clothing, groceries, wines, liquors, stationery, books, furniture, tobacco, pipes, toys, jewelry, in short, almost anything from a button to a helmet, that any man, woman, child, family, might need, and all to be purchased at from 15 to 25, sometimes even 50, per cent. lower than they could be got from the tradesmen. The rush for membership, of course, became prodigious. Barristers, solicitors, medical men, clergymen, ministers, actors, people of all professions, as well as those connected with the Civil Service in all its branches, sought admission which could be gained by the payment of five shillings ($1.25) a year for membership—in token of which you received a card having your name and number upon it.

METHOD OF DOING BUSINESS.

This card has to be shown to every shopman from whom you make a purchase, and to the cashier, with whom you settle your account on the spot—for all purchases are for cash. This card must be renewed every year by the payment of the same sum. The business expanded to such great proportions that it was found necessary to set a limit to the number of members, and admission into the old or first "Civil-Service Stores," as they were called, is now impossible. The business has become so great, has been so admirably and honestly administered, that notwithstanding that the margin of profit upon the wholesale prices for defraying current expenses is so small, I believe a handsome dividend accrues to the members. A ticket of membership in this old organization in the Haymarket cannot be got for love nor money, and they are considered of such importance that they are frequently bequeathed in the wills of members. The success of this first enterprise and the restrictions of its membership, of course, caused the starting of others, and there are now three immense organizations, with several branches in different parts of London. The largest, and now the best one of all, is the "Army and Navy Coöperative Society," in Victoria-st., Westminster. This Association was organized six years ago, and has a place all its own at the head of Coöperative Associations. The members consist of two classes, shareholders and ticketholders, the latter including life-members and annual subscribers. The shares are of the value of $5 each, and holders of one or more shares are entitled to participate in the profits, to deal at the stores and with the tradesmen connected with the society without any further payment whatever, and to have their purchases from the store delivered free of charge within a certain radius. Life-members' tickets (one guinea) confer all the privileges of shareholders, except participation in the profits and management of the society. They will not be transferable. Annual subscribers who pay $1.25 the first year, and 60 cents each subsequent year, enjoy all the privileges possessed by shareholders, except participation in the profits and management of the society, and the special advantages as to carriage of parcels. The director, Major McCrea, who first induced a few officers to join him in this enterprise, beginning with a capital of $300,000 in $5 shares, is, in this way, as much astounded at the vast proportions attained in this brief time as the originator of the first society, with his chest of tea, is astonished to find that the association of small amounts should have grown into such a strength, and that he should have developed a truth that had escaped the acute perception of governments, and the skill of the economist and philanthropist.

PROFITS OF THE BUSINESS.

I am told that the balance-sheet of this company is like a triumphant march. Last year the directors were able to boast of sales at the rate of $500,000 a month, but that rate has now been much exceeded. During the last half year the sales alone amounted to $3,248,365, and the miscellaneous revenue received from annual tickets and other sources to $8,940, so that the total was $3,257,305, which shows an increase of $743,945 over the corresponding period last year, which, the directors say, is the largest amount of business which has ever been compassed by a "coöperative." Its cash in hand and with its bankers is $157,340; its Victoria-st. premises, which are large and handsome, represent $466,635, and its other tenements $150,000; its stock is worth $690,870; it holds on deposit order and on interest $276,130; it has a balance to profit and loss account of $230,305, and a net profit of $39,270. I notice in the report for the last half year a special paragraph that out of the profit the directors recommend the payment of a dividend at the rate of 5 per cent. per annum, free of income tax, and that the remainder be carried forward toward the accumulation of a reserve fund to be invested in the society's business. I am told that what they want is low prices. They do not care for dividends. I heard an officer of the army say that he usually spent about £600, or £800 a year at the "Stores," and he was certain that by not going elsewhere he added to his income £200 a year. The efficient Secretary of this society, Mr. J. H. Lawson, to see whom, surrounded by an immense bag of letters brought by the morning's post, is to appreciate his courtesy to a stranger, said that this society sells to its customers at the very lowest possible price absolutely, and actually without reference to profits, but solely to just administration and distribution of goods furnished with their ready money; the profit—such as it is—is made from the mere amounts that drop off in vending and parcelling, and in the multiplicity of wares supplied. To give some idea of the magnitude of the business, I may mention, that excluding orders executed through agents, such as for beer, coals, mineral waters, etc., and excluding also parcels taken away by the purchasers themselves, they sent out from the "Stores" during six months, by their own carriers and by railway vans, 246,118 packing cases and packages, weighing in the aggregate 8,000 tons.

EXCELLENCE OF THE GOODS.

The Secretary said that on several days during the Spring the amount of from six to nearly eight thousand sovereigns has been taken over the counter in a day. In calling attention to some facts in connection with the business, one gentleman said, to show the lively nature of the stock, that the grocery stock was turned over thirteen or fourteen times a year; the stationery and drugs six or seven times; the fancy goods five times; the drapery seven times, and the tailoring and accoutrements five and a half times a year. The quality of the goods is the best to be found in the market, and there are products from every land. In this society there are between thirteen and fourteen thousand shareholders; the majority hold $5 each. The most that any person can hold is 500 shares. Tradesman were making very large profits. This thing, spreading in popularity, confronted them, and they were obliged to keep their prices down, and in that way the public not belonging to the "Stores" have derived immense benefit. In Victoria-st. and in the Haymarket you will always see a long line of carriages, with coronets upon the panels, drawn up before the "Coöperative Stores," and ladies of the highest rank making their purchases upon the different floors of the establishment. Notices are hung in every room requesting you to inform the manager if any clerk or shopman is uncivil or disobliging. Upon such complaint, if it is found well grounded, the man is instantly discharged. Buyers, therefore, are never snubbed by shopmen; moreover, it has reäcted upon the tradesmen insomuch that many of the first shops in every branch of trade in London have sought alliance with the "Stores;" so that if there be articles which you cannot find at the "Stores" you may go to these affiliated shops—a complete list of which you will find in the catalogue—make your purchase, ask the price, produce your ticket, and then get a discount of from 15 to 30 per cent. upon what you would otherwise pay. Each of the "Stores" publishes a catalogue quarterly with the price of every article annexed, so that you have only to sit down after breakfast, and, referring to your catalogue, make out your list, send it by a servant with your card of membership, and with the exact sum of money, and you obtain whatever you need from Devonshire cream to Mr. Gladstone's last pamphlet.

HONEST MANAGEMENT.

"Great is the day of small things." The originator of the Civil-Supply Associations had probably, in its first conception, no full idea of the extent to which the movement would expand in so short a time. That a business of twenty pounds a year has now increased to the extent of twenty millions sterling proves a fact of some social significance. The originator is still connected with the work. The young Assistant-Secretary of the most prominent "Civil-Service Store" in the Haymarket said to me, with a nonchalance and toss of the head that would have become an American, that the very originator of the General Post-Office Supply "was in the shop somewhere"—but he took no trouble to see "where." It will require another decade of English life for that man with his chest of tea to become famous, and probably he will die, without a "pen-photograph" having been given of his personality and the character of his mind; something, by the way, that an Englishman does not so much scorn as he assumes to scorn. I have been told that the next best thing to being a prophet is to know one when we see him. While this benefactor is drifting into oblivion, coöperative societies will be growing all over the world. They have now extended themselves throughout Great Britian, and are especially to be found in the towns of the North, even among the working classes.

If you could find a board of directors competent and faithful enough to devote sufficient time and energy to overlooking the business, managers, cashiers and buyers who would not abuse their trust, if the business were managed as honestly and thoroughly as it is here, such organizations in all your cities would prove of the highest advantage to all classes, especially to those living upon fixed incomes. I heard an American of note say that he was sorry to be obliged to see and feel—and, of course, he never admitted it to an Englishman—the vast and humiliating contrast between mercantile honesty and integrity here and at home. This opinion may possibly be repudiated. I heard an Englishman say that the coöperative principle and its embodiments cannot be carried into successful experiment without adherence to the strictest principle of honesty.

CO-OPERATIVE PROGRESS.

The following table, showing at a glance the growth of the Royal Arsenal Coöperative Society of Woolwich, England, from its beginning in 1869, is a powerful argument for Coöperation, and ought to give birth to new Coöperative Societies wherever read:

Date.	Members.	Capital.	Sales.	Members' Dividend.		Interest.
				Amount.	Rate per £.	
		£	£	£ s. d.	s. d.	£ s. d.
1869	47	27	444	9 16 0	0 6	0 17 0
1870	55	62	879	29 6 10	0 9	2 10 10
1871	58	95	999	33 14 11	0 9	3 14 0
1872	77	118	1,071	35 18 3	0 9	4 5 3
1873	232	335	2,666	89 12 7	0 9	13 1 3
1874	268	548	3,824	159 1 1	1 0	22 8 3
1875	470	1,342	8,222	442 13 3	1 3	52 5 6
1876	695	2,246	11,804	662 6 6	1 4	85 10 6
1877	883	3,323	18,976	1,240 17 6	1 6	143 3 5
		Total,	£48,885	£2,703 6 11		£327 16 0

The primary objects of this Society are such as might be universally adopted by Coöperators, and are thus stated:

"1. To improve the material and pecuniary means of its members by forming a fund by weekly or other subscriptions to purchase food, clothing, and other necessaries, at wholesale prices, retailing the same at ordinary rates to the members and the general public.

"2. To provide a safe and profitable investment for the subscriptions of the shareholders; combining the security and facilities of a bank with the profits of trade.

"3. To promote the intellectual and moral advancement of its members, by providing means for social intercourse and literary culture.

"4. To afford a field for practically working out various questions of social reform; as, for example, the fostering of habits of prudence and forethought, open and fair trading, early closing, &c.

"5. By adopting the principle of *ready money* as the unalterable basis of business, commanding the best market in purchasing, and guarding against the risk of bad debts in selling."

DON'T WAIT FOR DEATH.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them.

The things you mean to say when they are gone say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower and a funeral without a eulogy, than a life without the sweetness of love and sympathy.

Let us learn to anoint our friends beforehand for their burial. Post-mortem kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.—*Voice of Angels.*

AMERICAN SOCIALIST.

THURSDAY, JULY 4, 1878.

Mr. Craig writes us that neither his health nor his physician will at present permit him to continue his "Reminiscences of Socialism in England;" but he hopes to resume them in the course of the summer—in which hope the readers of the Socialist will most sincerely join.

We have thus far received thirty-six names of persons subscribing to Mr. Joseph Anthony's plan for getting acquainted. We included thirty names in the first printed list, which was sent out by mail some three weeks ago. Since then only six names have been received. If fourteen more persons enter into the plan we will print a second list of fifty names, and send a copy to each person. But if no more are received we will send a copy of the first list to each of the six persons mentioned above, and have it understood that they are rightfully included. We anticipated a much larger membership in this first "Socialistic Union" than has thus far offered.

"SALVATOR MUNDI."

Editor American Socialist:—If Joseph, exhibited as a model Savior by your correspondent E. L. Garbett, in Socialist of June 20th, is to be received as such, the people have certainly cause to pray for deliverance from such Saviors. We find this man, in a period of great distress, literally skinning the people of all their happiness for the benefit of Pharaoh, and compelling them to give one-fifth of all increase to him or his representative for all time to come.

Mr. G. has a singular idea of Socialism when he asks: Is not this identifying of rich and poor men's interests, or those of lender and borrower, of employer and employed, the very essence of Socialism? The essence of Socialism is the very reverse of this, as it aims to do away with class divisions, and the payment of tribute by one class to another.

While it is true that in any partnership there must be a ratio for dividing the joint earnings, yet what sort of a *partnership* was it between Pharaoh and the people? What did *he* do toward the joint earnings? He simply plundered them of one-fifth of their earnings in perpetuity, without rendering any equivalent; and instead of illustrating the working of Socialism, it was the precise counterpart of our modern business system. Well might Mr. G. look in vain into the works of Fourier, Owen, etc., for the faintest recognition of this class robbery.

Mr. Garbett assumes that it is necesary to have rich and poor, but neither Socialism nor Communism admits of such distinctions. They know only of equitable Coöperation and equitable division of the results of labor. Joseph, instead of being a "*Salvator Mundi*," was cut out for president of a railroad or banking corporation. He exhibited what is termed sharp practice in a manner that would have done honor to a modern financier. All countries are overrun with just such *Salvator Mundis*, and to their inequitable oppressions is due the present revolt of labor.

There can never be any harmonizing of antagonistic interests by the payment of twenty per cent. of tribute. The interests must be identical to be harmonious. As well try to harmonize the interests of the highwayman and his victim. It is labor of some kind that must earn everything, and it is the mission of Socialism and Communism to put an end to the giving of something for nothing. It seems incredible that Socialism and Communism should be so misapprehended as to suppose that their essence consists in paying twenty per cent. to a useless Pharaoh. The article of Mr. G. has somewhat the appearance of a joke. J. F. Bray.

Pontiac, Mich.

REMARKS BY THE EDITOR.

We do not hold ourselves responsible for Mr. Garbett's theory of Joseph's Socialism. Indeed we do not know what that theory may be. Doubtless we shall have Mr. Garbett's own reply to Mr. Bray as soon as conveyance over the waters and back will permit. Meanwhile, to save his article from being blown away into utter contempt before he has a chance to protect it, we will good-naturedly interpose a remark or two. And, first, we find in Genesis 41: 35–45 that Joseph was called Salvator Mundi or Savior of the World, by Pharaoh, not on account of the final corn-speculation which Mr. Bray so severely handles, but before that speculation was mentioned or even thought of so far as appears in the record, and solely on account of his foresight and benevolence in advising Pharaoh to lay up corn during the seven years of plenty for the sustenance of the people during the seven years of famine; which by itself would seem to have been a good work, not undeserving of the title of Savior of the *Egyptian* World at least. The account of Joseph's plan in Genesis 41: 33–36 is this:

"Let Pharaoh look out a man discreet and wise, and set him over the land of Egyt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh; and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; *that the land perish not* through the famine."

Whereupon Pharaoh accepted Joseph's proposal and expressed his high appreciation of it by calling him Salvator Mundi, manifestly in anticipation of the deliverance from general starvation which was to result from his counsels, (v. 45.) All this was done before the seven years of plenty and the seven years of famine—long before any corn-speculation could have seemed possible. The main sequel is told in the latter part of the same chapter thus:

"The seven years of plenteousness that was in the land of Egypt were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth. And Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands."

So far Joseph looks like a real Salvator Mundi, even beyond the bounds of Egypt. "All countries"—whatever that phrase may mean—seem to have partaken of the benefit which came by Pharaoh's following Joseph's advice. And so far it is hardly fair to call Joseph or Pharaoh or the Government which they engineered oppressive or "useless." But afterwards in the 47th chapter we are told that the famine was so severe and lasted so long that the sale of corn finally placed the entire property of Egypt, personal and real, in the hands of Pharaoh. It is not said that there was any unfair dealing on the part of Joseph and Pharaoh in raising and gathering the corn; or that they put an exorbitant price on the corn; or even that they anticipated the buying up of everything and everybody by the sale of the corn. So that the record shows only a fair business transaction in real production and honest sale, not an oppressive monopoly by buying, cornering and raising prices, like modern wheat-speculations; and the result was acknowledged by the losers to be beneficial to this extent—"*Thou hast saved our lives*"—(v. 25). Whether there was any genuine Socialism in the state of things which ensued, or whether the people were better off than they had been before the Government stepped in and took possession of everything (somewhat as the Labor Reformers wish to have done), or whether the ratio of dividends was a fair one, we shall leave Mr. Garbett to expound.

Anyhow, paying the landlord twenty per cent. of the crops was a good deal better than the common way of hiring land called "working at the halves."

GROWTH OF TOLERATION.

"If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets." So said the generation who crucified Jesus Christ and put to torture and cruel death many of his followers.

"If we had been in the days of our fathers," said the nominal Christians of the first centuries, "we would not have put Christ to death nor any of his disciples;" and yet they in turn imprisoned, tortured, mutilated and destroyed those who dared to hold views deemed by them heretical.

"If we had been in the days of our fathers," cried the followers of Luther in the 16th century, "we would not have persecuted the Lollards of England, the Hussites of Bohemia, and the earnest souls who in previous centuries dared to hold opinions different from those of the established church;" and they in turn persecuted every sect holding opinions much at variance with those of Luther, and the body now bearing his name is, in Europe at least, noted for its intolerant spirit.

"If we had been in the days of our fathers," exclaimed the Puritans, "never would we have assisted any tyrant in introducing the hated inquisition;" and they in turn persecuted more liberal souls.

"If we had been in the days of our fathers," say many Pharisees to-day, "we would not have persecuted the Quakers, or Shakers, or Baptists;" may it not be said of them, a few years hence, that they, like their fathers, persecuted those who happened to differ from them in religious opinions.

But if the spirit of intolerance is still found in the dominant religious sects, as in the generations that are past, it nowhere has a tithe of its former power. The Gamaliel doctrine has displaced it quite generally, and where strongest it is forced to find expression, at least in all civilized countries, in ways that would have been once deemed trivial. The Unitarians of to-day differ from the so-called Orthodox churches, respecting the nature of the Godhead and the character of Christ, nearly as much as did the old Arians from the Athanasians. The sects last named were deadly foes for centuries, each thinking it did God service in destroying the other. The sect that happened to be in favor with the civil power persecuted to the death its rival. "We have changed all that," as the French say, or rather the world has progressed, and in its progress has thrown aside the spirit of intolerance. The real sentiment of the civilized world, with reference to every new ism, every new dogma, expresses itself thus: "Let this thing alone, so long as it does not interfere with the rights of individuals and of society; 'for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it.'" That is now a part of the accepted creed of enlightened humanity, and any deviation from it, in theory or practice, should be regarded as a relapse into the folly and bigotry of past ages. The time is past—forever past—when a system is denied toleration because founded on new principles—when the simple fact that a class of men hold peculiar views about the relation of man to God, or of man to man, is enough to send them to the prison or stake. Now, men inquire what are the *personal characters* of the men who are theoretically so strange. Are they honest, upright, intelligent, conscientious? If they are, then they must be tolerated, whatever may be their peculiar theories.

PRESERVES AND RESERVES.

"Cherries are ripe, Cherries are ripe" is not a cradle song but a tocsin and battle-cry in a fruit-preserving Community. Ripe to-day, spoilt to-morrow. The "Keep" itself won't keep them. But tons are pouring into the rooms. Full eight tons are here and on the way. Come one, come all. What with strawberries and peas this avalanche of cherries is too much for the regular force. Hurrah for volunteers! What will the family do? Kitchen company, how many hands will you send? Get an easy dinner, and let us have all you can. Sewing-room, can't you come? What! and leave the children's mending? "A stitch in time," you know. Fiddle, faddle, cherries in time now. Socialist corps, Ed's and typos, you are always first in such a fray. Painters and finishers on the new house—Goodness, you are hurried to death by those who are waiting for the rooms? 'Umph; they can stay in their old quarters a few days longer. Everybody put off everything you can and come and help.

The rally is triumphant. Between seventy and eighty volunteers rush to the attack, and keep their numbers good eight hours for two days, and so almost doubling the hundred employès, make a total rout. The Black Tartarean and Yellow Spanish and cherries all, of whatever tribe or color, flee for cover to the bottles and cans in the neighborhood, and there their fate is *sealed* in double quick time. So much for Community reserves in an emergency.

HEAVEN, SAVE US!

What can a woman be made of that draggles a train through the dirt? A lady just passed me in a magnificent dress of silk, and her train, a half a yard long and heavy with fold and flounce and fringe, and I know not what of ingenious ornamentation, was sweeping with a flop, flop, this side and that, the floor of a most uncleanly walk. "O!" said I, "do take it up." All my sense of economy and all my sense of decency was out-

raged, and I could not restrain myself. Where was her page? A train should have a page. Will she go home and hang that dress in her closet, or throw it to the pigs? It is spoiled, I am sure, for a dainty lady to put on again. I am not overnice, but I think I would not like to sit down with that mop about my ankles.

Think of all the sacred toil which that dress represents, from the reeling of the cocoon to the last stitch of the needle woman! Beginning with the labor of the worm even, I would respect that enough not to waste nor abuse the wonderful product. Then the labor of the spinner, the weaver, the dyer, the dresser, and above all, the labor of the woman, my sister, who stitched her very life into its making; how could I forget it all, and treat the precious fabric like a rag?

Don't let us talk about hard times in this country while the women flourish trains. It is mockery. We are emptying the flour-barrels into the mud in sight of the starving multitude. PRUDENCE.

RECRUITING THE SHAKERS.

A PLAN, AND WHAT THE SHAKERS THINK OF IT.

Northboro, Mass., June 17, 1878.

EDITORS AMERICAN SOCIALIST:—I was much pleased to read in your issue of the 6th inst. a letter from North Union, Ohio, signed by J. G. Truman. I have some acquaintance with the Shakers, for the most part of an agreeable nature; and I have given some thought to the subject of recruiting the numbers in the Shaker Communities. It must be evident to all that a change must come within a few years, and I am free to say that it would give me very great pleasure to see a change that will perpetuate the many excellent features of this remarkable body of Christian Socialists. It seems to me that a very great calamity is impending in the probable dissolution of these Communities, and that people "outside" have an interest in the matter as well as the Shakers. It will be a great blow to the cause of Christian Socialism if all the Shaker societies, one after another, are added to the long list of Socialistic failures.

The one point of difficulty is the virgin life. I presume that most people will admit that the protest against the excesses of married life which the Shakers have made for a century has been a great power in ennobling the Anglo-Saxon race. But the Shakers will do well to note that of late years more attention has been given to the improvement of married life. Now I am not very sanguine that any course acceptable to the Shakers is likely to be taken by Socialists outside, but it will do no harm to consider the subject. We find the Shakers contracting their area by withdrawing their members from the more remote families to the Church and Gathering Orders, letting the premises vacated to outsiders; and in one case a Society was so much reduced in numbers that the members moved to another Society, and the whole estate was let, I think, for a water-cure establishment.

It seems to me a new movement is possible, if a body of people can be found who desire to live a higher and better married life to take the places of the outside families vacated by the Shakers. What "a higher and better married life" should be I will leave for future discussion, for I cannot conceive that any satisfactory basis could be agreed upon without an extended discussion; and afterward any satisfactory organization would take at least two or three years before it would be prepared to take a new residence in a place vacated by the Shakers; for many other important matters would have to be settled besides that of social relations.

One subject further may perhaps be introduced now. It is the conditions upon which new parties may occupy Shaker premises. If the Shakers aim to get the greatest money return from their property they will undoubtedly do best by letting their premises to the highest bidder. If they desire to promote the cause of Christian Socialism it would seem as if they should invite *new families* to as free a participation as they now invite new members. To gather a family and make a removal to new premises, after a suitable period of preparation, involves labor and sacrifices which would hardly be compensated even by a free offer of communal homes. Faithfully yours,

CHARLES W. FELT.

We sent the above to Elder Evans, who returned it with the comments that follow: [ED. AM. SO.

COMMENTS BY ELDER F. W. EVANS.

Mt. Lebanon, June 25, 1878.

FRIEND HINDS:—I have handed your letter, inclosing Mr. Felt's, to Elder Giles B. Avery to look over. His criticism I send you herewith.

Nearly fifty years ago the "Shakers running out!" was a far more popular cry than it is at this present time.

In my opinion a man waiting for a river to run by would need his life insured no more than these croakers who expect to be profited by the dissolution of the Shaker Order will need patience.

The wheels of revolution and evolution are moving in an opposite direction.

From my stand-point, Shakerism is exhibiting more power and exerting a wider influence than ever before.

During the past year the press has published a greater number of articles explanatory of the ideas—the doctrines and principles—of the Shaker system, than has been done in any five years previously.

Leading minds are imbiding and spreading those ideas, from H. W. Beecher and his almost Shaker brother, of Elmira, Thomas K. Beecher, to the erratic Cook and the radical Murray of Boston.

As evidence of the power of Shaker faith backed by facts, please read "The Unit of Society" in AMERICAN SOCIALIST of May 30th—a paper published somewhere in this Empire State.

We have no controversy with or antagonism to those who desire to breed better human animals.

I wish all were physically and mentally equal to the Beecher family; and then I wish the Beecher family were progressed up to the perfected generation standard of the Quakers, in morality and spirituality.

Respectfully, F. W. EVANS.

COMMENTS BY ELDER GILES B. AVERY.

Mt. Lebanon, N. Y., June 25, 1878.

ESTEEMED FRIEND HINDS:—C. W. Felt's article relative to Shaker homes shows its author to be lacking of understanding relative to the principles of Shakerism, though he claims acquaintance with them. The primary object of Shakerism is to *reap*, NOT to *sow* the earth; to *harvest* man from an *earthly*, and garner him into a *heavenly* kingdom! The organization of Communities is only an incident of this issue; without this object, as a basis of action, Shakers are not connected with Communism; and our *entire property* is consecrated to this purpose.

No doubt there are indigent families living in the generative order who, as our friend Felt suggests, would like to obtain a home at the Shakers' expense, and to use it for their selfish interests, to *sow*, rather than *harvest* the earth, but the object would not be embraced in the Shaker programme.

Friend Felt is mistaken relative to the premises of one Shaker Society being let for a water-cure establishment by the Shakers; the place was sold. The Society was broken up because of the inadaptability of the location to the best interests of Society, not because of the paucity of numbers, nor because of poverty, as it was one of the wealthiest Societies in New England.

Your friend truly,

GILES B. AVERY.

CORRESPONDENCE.

Brisbane, Queensland, Australia, May 5, 1878.

JOHN H. NOYES ESQ.:

Dear Sir:—As the subjects of Communism and Co-operative action amongst the working classes have engaged my attention from my earliest years, and as you are by repute the highest authority on those subjects, I take the liberty to address you in this manner.

I may say that I left Scotland for Queensland some 13 years ago, in connection with a Coöperative Colonization Society, whose efforts to establish a Coöperative Settlement in Queensland were rendered abortive through the ignorance and selfishness of its members. After engaging in the experiment for sometime I was thoroughly convinced of the impossibility of success with the human material of which the Society was composed, and left the concern in disgust.

Some eight years afterwards I was in Melbourne, Victoria, and came in contact with some Spiritualists who had formed a Society on what was termed "harmonial principles." For the purpose of experimenting still further in this line, I was eventually induced to render some assistance in the practical work of forming an agricultural settlement. Circumstances, however, soon compelled me to doubt the possibility of harmonizing the discordant dispositions of the members, and I learned after my return to Queensland that the affair was broken up in a very abrupt manner.

My Communistic ideas have therefore met with much discouragement; however, as I have still an "ideal" of Coöperative Colonization and Communistic life, though for the present unattainable, I shall be most grateful to you if you can supply me with any information as to the rules and conditions of those Communistic Societies in America where the "ideal" has been realized. I have stated my position in all honesty and candor, and if you can help me in the matter, I shall ever remain,

Your devoted servant,

GAVIN PETTIGREW.

The recently-issued work on "American Communities" covers very fully the ground you mention; but before again experimenting in practical Socialism you should also read the "History of American Socialisms," which faithfully portrays the Communistic failures which have occurred in this country, and their causes.—ED. AM. SO.

PRIMITIVE SOCIAL CONDITIONS.

PRIMITIVE PROPERTY. From the French of Emile de Laveleye. London, 1878.

There is no room for doubt that the early condition of the human race was one in which the individual possession of property hardly existed. The investigations of M. Laveleye only add confirmation to the conclusion of Sir Henry Maine, Prof. Morgan, and other inquirers, that the modern fashion of exclusive property ownership is a thing of comparatively recent date; and that, if we take into account the entire duration of human life upon the globe, Communism is the rule, and individualism the exception. In nearly every civilized country are to be found customs, or traces of former customs which indicate without any question that at some former period of its history, the Communal system prevailed within its boundaries. Such indications are to be found in England, Scotland, Ireland, Germany, Switzerland, Holland, Belgium, France, Italy, Russia, India, China, in the early history of Greece and Rome, and, finally, in almost every part of the East.

From this primitive condition the present system of individualism seems to have been evolved by slow degrees, and, as our author says, "it is only after a series of progressive evolutions and at a comparatively recent period that individual ownership as applied to land is constituted." The following is his view of the process of transition from Communism to individualism, as applied to the soil:

"So long as primitive man lived by the chase, by fishing or gathering wild fruits, he never thought of appropriating the soil; and considered nothing as his own but what he had taken or contrived with his own hands. Under the pastoral system, the notion of property in the soil begins to spring up. It is, however, always limited to the portion of land which the herds of each tribe are accustomed to graze on, and frequent quarrels break out with regard to the limits of these pastures. The idea that a single individual could claim a part of the soil as exclusively his own never yet occurs to any one; the conditions of the pastoral life are in direct opposition to it.

"Gradually, a portion of the soil was put temporarily under cultivation, and the agricultural system was established; but the territory, which the clan or tribe occupies, remains its undivided property. The arable, the pasturage and the forest are farmed in common. Subsequently the cultivated land is divided into parcels which are distributed by lot among the several families, a mere temporary right of occupation being thus allowed to the individual. The soil still remains the collective property of the clan, to whom it returns from time to time, that a new partition may be effected. This is the system still in force in the Russian Commune; and was, in the time of Tacitus, that of the German tribe.

"By a new step of individualization, the parcels remain in the hands of groups of patriarchal families dwelling in the same house and working together for the benefit of the association, as in Italy or France in the middle ages, and in Servia at the present time.

"Finally, individual hereditary property appears. It is, however, still tied down by the thousand fetters of seignorial rights, *fideicommissa*, *retraits-lignagers*, hereditary leases, *Flurzwang* or compulsory system of rotation, etc. It is not till after a last evolution, sometimes very long in taking effect, that it is definitely constituted and becomes the absolute, sovereign, personal right, which is defined by the Civil Code, and which alone is familiar to us in the present day."

From this summary, we see that the present method of property ownership is by no means a fixed and unchangeable condition, but a point at which we have arrived in the course of a series of transitions, and away from which we are slowly passing—who can tell whence? M. Laveleye thinks the drift toward individualism has extended full far enough—in fact, too far, so that even the foundations of society are threatened. Let us hear what he says on this point:

"At the present day property has been deprived of all social character: contrary to what it was originally, it is no longer collective. It is a privilege subject to no fetters, no reservation, and no obligation, which seems to have no other end than the well-being of the individual. Such is the

general conception and definition of it. With increased facility of alienation, it passes from hand to hand like the fruits it bears or the beasts it nourishes. By advancing too far in this direction we have shaken the foundations of society; and we may expect that in the future more scope will be allowed to the collective element. * * * * Generally, in speaking of property, we assume that it can only exist in a single form, namely, that which is in force around us. This is a profound and mischievous mistake, which prevents our rising to a higher conception of law. The exclusive, personal and hereditary *dominium*, as applied to land, is a fact of relatively recent origin; and for centuries men knew and practiced nothing but collective ownership. As the organization of society has undergone such profound modification in the course of centuries, we should not be forbidden to search for social arrangements more perfect than those with which we are acquainted. We are in fact compelled to do so, under pain of coming to a deadlock, in which civilization must perish."

We entirely concur in the conclusion of M. Laveleye, that all human beings have the right to search after better social conditions, and that they should in no case be forced to assume that those which now prevail are the best possible. Our own theory on this point is, that the growth of human society is like the swing of a pendulum which vibrates in a given direction till the force of gravity checks it, when it returns upon itself toward the point of departure. Latterly the swing has been toward individualism, but we think, with M. Laveleye, that the extreme point in this direction has been reached, and that all the signs of the times portend a reäction in the direction of aggregation.

The Communism of the future will not, however, be the same thing as primitive Communism. It was doubtless necessary to his perfect development, that man should "taste the charm of independent life, despite its perils and responsibilities," to fit him for the higher, Communal life into which he will emerge from the transitory phase of individualism and selfishness. The experience of Adam when he ate of the fruit of the tree of knowledge has been necessary thus far to all his descendants; and no great good seems yet to be possible to us, without our first tasting of all the evils which are correlated to and surround it. In the great providential scheme of governing the world by grace instead of law, this appears to be the only method compatible with absolute free will; and so mankind are allowed to work their way along slowly and painfully with their narrow, personal egotisms and exclusive aims, yet with a divine spark alight within them which is always urging them upward toward a purer and better life, and which will never allow them to rest without its attainment.

So the Communism of the future, as we expect and look for it, will be a Gospel of Christianity. We can see no other foundation on which to build a Communal structure that will meet the requirements of our existing civilization. And we are glad to note that the studies of M. Laveleye are leading him to a similar conclusion. "Christianity," he says, "is an equalizing religion. The gospel is the good tidings brought to the poor, and Christ is not the friend of the rich. His doctrine verges on Communism; and his immediate disciples, and the religious orders who sought to follow his teaching strictly, lived in community. If Christianity were taught and understood conformably to the spirit of its founder, the existing social organization would not last a day." And quoting Fichte, he continues: "Christianity yet carries in its breast a renovating power of which we have no conception. Hitherto it has only acted on individuals and through them on the State indirectly. But whoever can appreciate its power, whether he be a mere believer or an independent thinker, will confess that it is destined some day to become the inner, organizing power of the State; and then it will reveal itself to the world in all the depth of its ideas and the full richness of its blessing." That is, Christianity is destined to be the ruling power in the State, and Christianity is essentially Communism; which means, that the final and perfect form of society will be the Communal form, with Christianity as its basis, with all which we most heartily agree.

We have said enough to indicate, what indeed the author makes no secret of, viz., his regret at the decadence of the Communal system, and his conviction that the condition of society has not been improved by the growth of individualism. In fact he more than once intimates his belief that, as we have already suggested, the pendulum has reached its extreme limit in this direction, and is beginning to move back upon itself toward more primitive and natural conditions. He sees signs in France, Germany, Spain and England, that this is true, and looks upon it as the only possible way out of the difficulties between the capitalists and workingmen in England and other countries, which are multiplying daily, and which threaten to become formidable at no very distant period.

In illustration of this subject, M. Laveleye calls our attention to many interesting customs in different countries, showing the prevalence of the Communal system at the present time, many of which are new to us, and all interesting, as showing that even at the present day, Communism in one form and another is more abundant than is generally supposed. We will give some space to this branch of the subject, in another article, as some of the details are not to be found elsewhere.

CEREBRUM ABDOMINALE.

XV.

For a chapter on the importance of *heart education*, we call to our aid this week the lucubrations of others. What we shall give is ancient, marked in our reading long ago, but it will never be out of date till the subject receives a great deal more attention than it does at present. Our first quotation is from *Life Illustrated*, an old paper of Fowler & Wells. It was an editorial drawn out by the different behavior of parties on the occasion of an exciting catastrophe. The writer dwells on the importance of *courage* as an element of character, defining courage as *heart-strength*—the ability to do in the hour of peril what the conscience and judgment will approve in the hour of safety; and here is what he says about the development of this virtue:

HEART CULTIVATION.

"Education has much to do with our courage and our cowardice, particularly that priceless, little-considered part of our education which goes on *out of* the school-room. Learning to swim, for example. A little boy, standing for the first time upon the shores of the sea, is naturally appalled at the thought of breasting its loud resounding waves. His first essay to bathe is a little more than a shuddery washing of his feet in the watery sand. But familiarity with the scene daily emboldens him; his companions taunt, his instructor encourages; he wades out further and further; and, at length, in a moment of faith, he *trusts* himself upon the buoyant bosom of the deep, and learns exultingly that he can swim! Thenceforth the ocean is his friend, and he 'plays familiar with his hoary locks.' Thenceforth, to the last day of his life, he is a braver being. He has overcome one great natural fear by an effort of his own, and he has gained in consciousness of power and in stoutness of heart. Learning to ride repeats this heart-strengthening process, and so does learning to catch a swift ball, and to climb high trees. It was observed long ago, that the boldest in the play-groud is the bravest in battle. Taking the word in its full signification, we are ready to assert that the ONE object of a perfect instructor, would be to teach courage—the courage to brave physical danger, to tell the truth, to accept truth, to acknowledge error, to adhere to the unpopular right, to denounce the applauded wrong, to act according to one's best thought."

Our second quotation is from an old novel, "Hearts and Homes," by Mrs. Ellis. It bears on the neglect of educators and legislators to make any provision for the systematic training of the heart or affectional part of human nature. The author deprecates especially the way the passion of love is treated. This passion, she says, which constitutes the bane or the blessing of almost everybody who lives, is "not to be looked into with serious eyes, but is left for the gossip of the young, the jest of the vulgar and the scorn of the would-be-wise." She stops in the middle of her story to express her earnest feelings on this subject, and her episode is well worth attention. It is here transcribed:

A CHAPTER ON LOVE.

"Will the young reader endure for a moment a few grave hints on a subject which is too frequently placed beyond the pale of reasoning; by some parties thought too sacred, by others too trifling, by all unsuitable for the exercise of the reasoning powers? * * * * *

"One word of serious earnestness on this forbidden subject—one word of quiet reasoning, and of simple truth. * * One word—and it is this. There are two distinct ways of becoming entangled in what is called a love affair: *there is the love itself—a holy and a precious thing; and there is the love of being loved—a mean—a greedy—a devouring passion where it exists without the act of loving, and where it demands so costly a thing as a human heart, with all its warm and generous affections, to satisfy the hunger of a selfish vanity.*

"It is on these unequal and false grounds, that women sometimes dare to marry; and oh! what an awakening to the truth comes then! The devoted affection which had supplied abundant food for vanity in those circles of society where it could be exhibited as a trophy of conquest, or while the freshness of the victory enhanced its value, how does it pall and weary in the privacy of domestic life; or perhaps if still valued for the precious incense it offers, how is it drawn upon, and drained of its sweetness, by that requiring and insatiable love of being loved, which must be fed by constant demonstrations of attachment, at once degrading to the dignity of man, and wearying to the patience of the most devoted!

"It is this vanity of being loved, when mistaken for the act of loving, which makes so many fretful, teasing, and requiring wives. * * * * * *

"The evil to be deplored arises out of that ignorance of themselves which is supposed necessarily to belong to the young, and which education makes no pretense to remedy. It consequently exists amongst the learned and the highly-taught according to the accustomed fashion of instruction, and influences their actions, to as great an extent as amongst the more ignorant and unenlightened.

"By which of the common systems of instruction, for instance, is a vain young girl to be made aware of the fact, that while believing herself captivated by her first love, and fancying him an object of affection, she is only captivated by his flattering attentions, and charmed with the idea of being an object of affection herself?—that she is in reality only charmed with the idea of being preferred before others; and thus the deeper the impression she has the power to make, the more ardent and devoted the attachment displayed by her lover, the greater is the gratification to her own vanity and self-love!

"It is precisely this mistake, so frequently the result of pure ignorance as regards the motives, powers, and passions which habitually influence our common nature, that makes shipwreck of so large an amount of human happiness in the married state. * * * * * * *

"Just in proportion, then, as it is more blessed to give than to receive, and just in the same manner, as the act of loving, generously and devotedly, is superior in all the elements of true nobility and true happiness, to that common, mean and despicable passion, which deserves no better name than a greediness for being loved; and just in proportion, too, as these distinct elements of character differ from each other, is it important to learn in early life how to distinguish them each from the other, both in their outward manifestations and in their secret influence upon the happiness or misery of life.

"When education shall have mastered a few difficulties of this description it will indeed have become worthy of its name. When educators shall have turned their attention to subjects of this nature—when they shall even have *dreamed* that it is desirable to do so—when they shall have entertained, though but a faint idea of the fact, that the springs of human conduct arise more out of this class of feelings than out of problems in algebra, or Latin roots, or even living language in any of its varied forms, they will have advanced one step toward that blessed era when moral cultivation shall assert its claims to be regarded in connection with intellectual. Even then, the long years in which intellect alone has been the direct object of the educator in systematic training, will have to be *recovered* by that neglected portion of our nature, out of which spring the motives of all human conduct—out of which spring happiness and misery—good and evil. * * * * *

"So strange, and passing strange, is it that the relation between the sexes, the passion of love, in short—should not be taken into deeper consideration by our teachers and legislators. People educate and legislate as if there were no such thing in the world; but ask the priest, ask the physician; let *them* reveal the amount of moral and physical results from this one cause. . . . Must love be ever treated with profaneness as a mere illusion? or with coarseness as a mere impulse? or with fear as a mere disease? or with shame as a mere weakness? or with levity as a mere accident? whereas it is a great mystery and a great necessity, lying at the foundation of human existence, morality and happiness—mysterious, universal, inevitable as death. Why then, should love be treated less seriously than death? It is a serious thing. . . . Death must come, and love must come; but the state in which they find us—whether blinded, astonished, and frightened, and ignorant, or, like reasonable creatures, guarded, prepared, and fit to manage our own feelings—*this* depends on ourselves; and for want of such self-management and self-knowledge, look at the evils that ensue! hasty, improvident unsuitable marriages; repining, diseased, or vicious celibacy; irretrievable infamy, cureless insanity; the death that comes early, and the love that comes late, reversing the primal laws of our nature."

AN ENGLISH VIEW OF SOCIALISM.

From the *Voice of Labor*.

A writer in the *Saturday Review* discusses intelligently the subject of Socialism, and says that it does not disappear, and it can never altogether disappear where Christianity prevails in however nominal a form. For Christianity is the corrective of individualism. The creed which started with a community of goods, and preaches as the first, or almost first, of its tenets, the love of each man's neighbor, can never altogether harmonize with the rude, forcible prominence of the individual. The treasure of the Christian is in heaven, his mission is to bear the burden of others. To him the cry of suffering humanity can never be a matter of indifference. He can never think it the end of all things that a man should make by efforts, however honest, a big fortune and leave it to his children. The Christians who belong to a civilized world accept civilization, and with civilization all its conditions and consequences; and, so far as is known to us at present, the prominence of the individual and the sanctity of the property of the individual are among the necessary conditions of civilization. But the influence of Socialism is never extinct. The poor-laws are nothing more than a piece of Socialism. And in England we know how difficult it is to prevent the operation of the poor-laws from becoming mischievous.—What, again, is protection but a form of mistaken kindness? The French Empire was Socialist when it taxed France to find work for the artisans of Paris; and

the German Government was leading to Socialisms when it coquetted with the followers of Lassalle, in order to win the favor of the mob in its struggle with the *bourgeoisie*. The question of the day is not whether there shall not be some Socialism—for some Socialism is inevitable—but how much there shall be.

BOOK REVIEW.

From Dr. Foote's Health Monthly.

AMERICAN COMMUNITIES: BRIEF SKETCHES OF ECONOMY, ZOAR, BETHEL, AURORA, AMANA, ICARIA, THE SHAKERS, ONEIDA, ETC., BY WILLIAM ALFRED HINDS. PUBLISHED AT THE OFFICE OF THE AMERICAN SOCIALIST, ONEIDA, N. Y. PRICE 60 CENTS.

This very excellent book comes at an opportune time, and should have a large number of readers. Now that our present form of government and institutions have proved themselves incapable of preventing poverty, starvation and vice in a land of great natural wealth and almost unlimited resources, and the well-to-do classes are startled and affrighted by the "red-flag of Communism," the phrase displayed in large letters in the daily papers, it is certainly interesting to those of calm and unprejudiced minds to quietly survey the field of human endeavor, and compare the results of the different forms of society under which people have been gathered together during the present century in our own country. The author of this book, after a personal visit to the largest and most important Communities existing in the United States, has written a brief sketch of the people, property, manners, religion and advantages of each. It is very interesting to compare the various grades of Communism adopted by these different societies. Some have their property only in common and live in families in separate houses. Some avoid family relations and live celibate, while two Communities consist each of one large family with a system of "complex marriage," all the individuals living together in the same house, and economizing time and labor by a single laundry and kitchen, and dining-room and parlors capable of accommodating all. These various grades of Communism remind us how society in general has been gradually adopting one practical Communistic method after another, and may in progress of time by slow transition (unless abrupt changes are forced) become wholly Communistic. Public roads afford a means of travel in every town. Public water-works and sewage systems become necessary to cities. Gas works must erelong become public property instead of remaining in the hands of monopolists; and a Communistic plan of heating a whole town by steam has already been put in practice somewhere in this State. Public mails are a great convenience, and by the time they are made available for everybody we may expect that the people may think best to run the express business and the telegraph. The control of railroads would be a natural thing for the people to assume next, and this certainly would not be a much more radical change than making the general Government *the* "People's Savings Bank," which is now seriously proposed.

From the sketches given of the commencement of the Shaker and many of the larger German Communities (composed of religious enthusiasts) it appears that the inability to hold together after immigration, poverty and ill-success, were the real causes of these people joining their efforts and banding together with land and property in common. Communism was first a necessity, but resulted in prosperity, comfort and wealth. So we find outside of these Communities, that people are satisfied in looking out for their own individual interests and advancing their own prosperity until some general commercial collapse lays thousands so flat that coöperation becomes a necessity. Depression of business for several consecutive years has now fully awakened those at the bottom of the heap to the fact that prosperity can only come by a change from the present harsh, competitive methods of business and labor; and we believe that the moneyed classes must see erelong that it would be more profitable on all sides to keep people well and productively employed than to support thousands in idleness in jails, almshouses, and in the form of tramps "at large." Such are the trains of thought in which our mind was set running by the reading of Mr. Hinds's book, and to those who want subject for serious thought we earnestly recommend it.

It is interesting to note that most of the living Communities are composed of people deeply imbued with a peculiar religious idea; that, omitting the Shakers, whose settlements are most numerous, the larger and more important Communities (one, Amana, with 1,600 members living in seven villages on 30,000 acres of the best land of Iowa) are composed of Germans who came to this country about 1800 to avoid persecution; and that the most thriving are those that have a prominent leader in whom they place implicit faith and almost blindly follow.

The Shaker Societies, seventeen in number, are among the most interesting to read about, and they can (so the author says who has been among them) truly boast "that for nearly a hundred years they have lived prosperous, contented, happy—making their land bloom like the fairest garden; and during all these years they have never spent a penny for police, lawyers, judges, poor-houses, penal institutions, or any like improvements of the outside world." Yet because of their inviolable and peculiar rule of celibacy they stand the best chance of dying out, and it is noticeable that one of the German Societies (Zoar, Ohio), changed from celibacy to marriage forty years ago in order to avoid the inevitable tendency to extinction.

Following the pages descriptive of the twenty-seven American Communities are the Articles of Association of a few of them, and a brief chapter on "Other Socialistic Experiments," "Characteristics of American Communism," and "Community Leadership." From one of these we quote the following: "The Communism which has been practically illustrated in the United States during the last four score years is voluntary, peaceable, conservative. From it no violence is to be feared. It abhors all forms of compulsion."

A passenger on the New York Elevated Railroad recently remarked to Mr. Pullman: "Are not these cars too nice for the general mob?" "There's nothing too nice for the people," Mr. Pullman replied; "people behave themselves better when they enter a car like this. It is suggestive to them of refinement and elegance. It has an educating effect, I believe, a refining influence, as has everything elegant or beautiful."

RECEIVED.

THE SANITARIAN: AN ORGAN OF THE MEDICO-LEGAL SOCIETY. A Monthly Magazine devoted to the Preservation of Health, Mental and Physical Culture. New York, 47 Lafayette Place.

REPORT ON A DEVELOPING SCHOOL AND SCHOOL-SHOPS. By a Committee appointed by the American Social Science Association, and read at their Annual Meeting in Boston, Mass., Jan. 10, 1877. Boston: Press of Rockwell & Churchill, 39 Arch St.

PRACTICAL EDUCATION. Paper read at the Essex County Teachers' Association Meeting, April 12, 1878. By Walter Smith. Copies may be had on Application to the Curator, Normal Art School, Boston.

ONE THING AND ANOTHER.

Anti-Jewish riots in Poland.

If anybody calls this June weather tell 'em Ju-ly.

General Grant is getting to be a good deal of a gab, they say.

Don't let the sun kiss that bare spot on the top of your head.

The last Congress appropriated $157,250,000 for various purposes.

Roumania has about concluded to give up Bessarabia and be happy.

Better put up your umbrella; the sun is going to strike pretty soon.

The *New York Tribune* isn't paid to insert the letters of Gail Hamilton.

The city of Rio Janeiro is only twenty days from New-York by steam.

You can't run away from the belly ache, but then you *can* stop eating green apples.

We are not going to tell all we know about the doings of the European Congress.

When you hear that there aren't going to be any peaches this year don't believe a word of it.

General Noyes has come all the way home from Paris just to make the Democrats see how clean he is.

The people at Lundie, near Dundee, Scotland, had to take June this year with a considerable snow in it.

Of the 486 graduates of Cornell University 130 have studied law and 16 have entered the ministry.

Now it is Dr. Sara B. Chase's turn to go after Anthony Comstock. She claims $10,000 for false arrest.

We told you all the time that Bosnia and Hertzegovina were what Austria wanted. Think she will get 'em?

The centennials of Valley Forge and Monmouth Court House have been celebrated, and Wyoming comes next.

The Jews at Vienna feel perfectly at home. There are said to be not less than 200,000 of their people in that city.

None but Methodists need apply for the Presidency. This remark doesn't refer to what is called the "Devil's Party."

The Parisian Exposition had 198,700 visitors one day in June. It has not been told how many of them went home sick.

The report that a Naval Investigating Committee had made very sweeping charges against Ex-Secretary Robeson was premature.

Mr. Maybridge, a San Francisco photographer, has succeeded in taking a series of instantaneous photographs of a fast trotter at full speed.

Old Simeon Cameron is still a hunted man, but he has just made a "double" and had Mary's suit for $50,000 put over till October. Poor old fox!

There are two men who dare to speak their own minds: one is the funny paragrapher and the other is the one who doesn't want to be President.

The King of Prussia will restore the sequestrated property of the late King of Hanover on condition that the Prince of Hanover, his son, renounces the royal title.

General Butler will probably live to bully witnesses a long time after the "sassy" Mrs. Jenks has disappeared among the misquitoes of Louisiana and been forgotten.

Ninety-six in the shade, and everything a sizzling. If there is "any coolness" between you and anybody, now is the time to go and sit down by him and enjoy it.

Theology is a very solid thing, but what we all want is a religion that can compete with tea and coffee in producing a delightful hubbub and calm in our epigastric region.

Here is one little sign of good times coming: Baldwin's Locomotive Works in Philadelphia produced 185 engines last year; this year the number is expected to reach 250.

The Yale Art School has only 20 or 30 students, though its advantages are excellent. It is open eight months in the year at $12 a month. Its best pupils at present are young women.

Congress didn't get time to appropriate any money for Captain Howgate's Polar Expedition. Maybe Captain Tyson will have to come home before anybody goes to reïnforce him.

The Republican Congressmen have gone home pretty well tuckered out; they had to keep such a sharp outlook for what those Confederate Brigadiers and Democrats were going to do

Must stop to say that M. Castellani has been selling that precious collection of Italian majolica in Paris. The second day's sales—and there were three days in all—amounted to 400,000 francs.

If General Butler don't stop investigating after that manner of his he will wake up one of these days and find that he is a dog at sea swimming a great way behind the Republican boat.

The New York City Commission of Taxes and Assessments declare real-estate investments, notwithstanding all the burdens of taxation, to be "sounder, stronger, more hopeful than almost any."

Sarah Helen Whitman, who thought well enough of Edgar Allan Poe to write a friendly account of him, and yet not well enough to marry him, died lately at her home in Providence, Rhode Island.

The Hon. J. Milton Turner, a colored man, and for eight years our Minister to Liberia, thinks that our negroes can't do a better thing than to keep away from that miserable country. "Wholly, I say! Wholly!"

Don't you think it was a mistake on the part of the Republicans to be so nettled—not to say alarmed—at the prospect of an investigation. It proves to be innocent enough. Then we shouldn't have had the entertaining Mrs. Jenks.

The *Syracuse Standard* says that salt has been discovered at Wyoming, Wyoming Co., N. Y. Some oil men were sinking a well at that place, and at the depth of 1072 feet their drill came to a vein of pure white salt 70 feet thick.

The great Lorillard, prince of fine cut and honey dew, is building a cottage by the sea that will, with the land, cost him $150,000. Think of that while you are slaving at the quid, or perchance sucking away at the black and stumpy pipe.

The Yale men couldn't paddle so fast as the Harvard boys, and yet they all made better time than was ever made before. Won't the other college boys please keep out of the water? This old pull between Calvinism and Unitarianism is nearly all one has time to hear about.

Fitz John Porter's Court of Inquiry has got to work on his case. He expects to prove that he was neither a coward nor disobedient in that second battle of Bull Run. If he succeeds he will doubtless be restored to his former rank and privileges and get a great deal of back pay.

Queen Mercedes, the splendid girl-wife of Alphonso, King of Spain, is dead, of typhoid fever, in her eighteenth year and before her babe could be born. Alphonso married her like a man and not after the manner of Kings, for he loved her, and now he feels like a man in his bereavement.

Gail Hamilton comes to the front in her delicate, shrinking way, and says that the insinuation of *The* (Boston) *Congregationalist* that some Senator pays the *New York Tribune* for printing her letters is a pure "case of tabby-cat gossip, intensified into scandal, and rank with rancid religion."

Chase, the defaulter who ruined the Union Mills at Fall River, Mass., has been sentenced to twelve years in the State Prison. The man does not seem to have been a solid chunk of badness, but still the judge deemed it necessary for him to do something to deter others from similar crimes.

Cadet Derby, who stands at the head of the class just graduated at West Point, is a son of the late "John Phœnix," a joker who had his little pleasantries a long time before Artemus Ward had learned to spell. We mention this just to let you know what good stuff a first-rate humorist has to have in him.

A company has been organized in Buffalo for the purpose of using the immense water-power at Niagara Falls for transmitting power to that city through the agency of compressed air. The company has been making some preliminary experiments, and practical operations have been

begun. Advantage will be taken of an old enterprise wherein a Mr. Day spent $1,000,000 in cutting a channel from the rapids above the Falls to what is called the Bridal Veil below. If all Niagara should be set to turning water-wheels its associations could hardly be more mercenary and less poetic than they are at the present time.

That is a good idea for Old Kaiser William to send one of his grandsons over here to see us. We are just Deutsch enough to like it. And there is no denying the fact that the mere thought of seeing a King will make the fairies dance like happy on your diaphragm, and turn summersalts among your heart-strings.

The electric light has been on trial in the English light-house for nearly eighteen years. The French are succeeding with it in their public halls. An experiment with this light was made lately in New York, and at the distance of a mile and a half cast a ray strong enough to enable the proof readers on the *Tribune* to correct the first print in that paper.

The gossips are coming forward with some new stories about the behavior of John Wilkes Booth when he was on the point of assassinating President Lincoln. He does not seem to have had the stuff in him for a first-rate actor, and so he undertook to figure as a sort of modern Brutus, only to make a failure in that character and be hunted down like a mad dog.

Ezra H. Heywood, a lecturer and writer, of Princeton, Mass., has been sent to jail for two years and fined $100 for publishing his views on the sexual relation and marriage. "There is said to be nothing in his pamphlet bordering on obscenity, and such men as Elizur Wright," says the *Graphic*, "defend its publication and denounce Heywood's imprisonment as an outrage."

The dead journalist, MacGahan, of the *London News*, was an American, and by all accounts as great a hero as Skobeloff or Osman Pasha, and yet he had nothing to do but endure fevers, get his legs broken and live in pestiferous and deadly camps, while he wrote able letters from the thick of the fight, and never had a thought of himself or a word of personal complaint. Journalism hath its victories scarcely less than those of war.

Major Powell will go on this summer with his work of exploration and survey in Southern Utah and Northern Arizona. The southern part of his work in Arizona will be over ground not hitherto surveyed. This new region lies mostly south of the grand canyon of the Colorado, and includes the plateau county, on which are situated the famous Moqui towns. The main field of Powell's surveys lies between 35°30′ and 39° north latitude.

William H. Vanderbilt now controls the following great stock companies: N. Y. Central and Hudson; N. Y. and Harlem; Lake Shore and Michigan Southern; Canada Southern; Michigan Central; Rochester and State Line; Western Union Telegraph Company, and the Atlantic and Pacific Telegraph Company. The aggregate capital stock of which amounts to $233,603,979. Their bonded debt amounts to $130,015,333, making a grand total of $363,619,312. He does not lease roads and guarantee interest. He simply follows the mode of his old father, and buys a controlling share of any concern he needs to manage.

The *Tribune* replies to an inquisitorial correspondent in this way: Anthony Comstock "found a woman with good medical education (Sara B. Chase), and, so far as the public knew, of fair standing in the profession, whom he suspected of a willingness to do illegal acts. Thereupon, he represented himself to her as a person in need of the illegal aid he fancied her willing to give, and finally induced her to make what he called the illegal sale. Then he had her arrested and subjected to infinite scandal, and, at the end of it all, was turned out of the Grand Jury as having no case. Mr. F. Courtney mistakes the moral sentiment of this community, or of any reputable community, if he supposes that it approves of such procedures."

Professor Alexander Winchell has had a practical dismissal from a lectureship in Vanderbilt University. The Board of Trust has been annoyed by reason of the criticism to which his pamphlet on "Adamites and Pre-Adamites" has given rise. They smelled heresy in his concessions to modern science. This action on the part of the University is no credit to that institution if what the *Graphic* says of the Professor is true: "Winchell has been known as a Christian scientist. Some ultra savants have objected to him because he would not give his opinion on a disputed question in geology until he had consulted the original Hebrew of the Book of Genesis. He has for years been endeavoring to reconcile science and religion, not by placing science above religion, but by relegating it to a subordinate position. He has published a number of essays and books, all of them designed to show that if there has been evolution it has been the uninterrupted work of a personal God who had revealed himself in the Bible as well as in nature." I think we shall have to breed some folks big enough to have religion and science reconciled in them from the time of their birth, and then get through with these pugnacious specialists and partisans on one side and the other.

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